An Exposition of the Phrophecies.

BY J. B. LAIR.

CHAPTER 5.—THE KINGDOM OF CHRIST TO BE ESTABLISHED ON EARTH, A PURPOSE OF CHRIST'S COMING.

From the history of the creation it seems that man had dominion over all the earth, and so far as the world was concerned, man was supreme in it; and we notice that God walked with Adam and Eve, and I am led to believe that had not Adam fell that God would always have associated with his earthly children, and everything would have been directed to their good. But let that be as it may, man fell by disobedience, and a consequent alienation ensued, and now it become the purpose of God to reinstate man again, and when I say 'reinstate' I do not simply mean to the favor of God, as is generally supposed that we all are—my opinion is that few are to be reinstated to his favor; but I mean, reinstated to the Adamic state and condition, and then to this end, if I am not mistaken, do the prophecies all point, and this is the condition of both man and the earth, that God has purposed from the beginning.

It never was the purpose of God for man to rule over man. God made man for His own glory, and it is his purpose to direct man at all times and under all circumstances. But of course man the rebel, will not be so directed; but rebellious man rules and governs rebellious man; but this ruling and governing is not done to God's glory, hence not acceptable to God. God gave his covenanted children a law, for their observance that He might be their Supreme Ruler, but this was not pleasing to them and they ask God that they might have a King to rule them, like other nations had. God granted them a King, but he was not pleased to do so, well knowing that it would alienate them from Him. Their request was granted, and we see the results, we see what they—I mean His covenanted people have endured on account of their alienation; and when that law failed in its purpose, and could only 'serve for the bringing in of a battle,' God condescended to sacrifice his Son for that purpose, to give a better law, 'not written on tables of stone, but on the fleshly tables of your hearts.' And every Bible reader ought to know that their is nothing, no system or code of laws ever revealed to man, that puts all men on one grand level as does the law given by Jesus Christ. Christ fixed the standard Himself, and He made it low enough that the lowest could reach it, and high enough, that the highest could descend to it, and crowned it by saying, 'The disciple is not above his Master, nor the servant above his Lord.' 'It is enough for the disciple that he be as his Master and the servant as his Lord.' And yet in the face of this, some presume to rule and govern by the authority of the Bible, and in the name of Christ. Nothing could be more absurd!

As the old law, consisting of rights and ceremonies, or being of an external nature, failed in its purpose, it seems to have been the purpose of God to give to man a law that would appeal more to the hearts and conscience of men, and by its observance man would be directly under the guidance of God's Spirit, and consequently ruled or governed by God Himself; and making him an heir prospective of that kingdom which God is going to set up on the earth, when Christ comes to be King of all the earth.

Before I come to treat of the subject proper, as taught in the Bible, I wish to observe a few things which however may conflict with popular ideas. We hear a great deal said about the kingdom of God, and people belonging to church believe themselves in the kingdom, and yet they will pray for 'thy kingdom come.' If they are in it, I fail to understand why they are still praying for it to 'come;' I however have no objection to them calling it a spiritual kingdom, if they wish to term it such, but the Bible does not warrant the calling the church a (temporal) kingdom, for the reason that the 'kingdom' was preached just as much before the day of Pentecost—the supposed setting up of the kingdom, as it was after Pentecost; Jesus himself preached 'the Gospel of the kingdom.' 'And Jesus went about all Galilee teaching in their synagogues, and preaching the Gospel of the kingdom.' Mat. 4:23, and 9:35, also Mark 1:14, Luke 4:43, and 8:1. Jesus also sent his disciples to preach the kingdom of God, before Pentecost, see Luke 9:2, and 10:10, 11.

I wish to make this point here, and I want every body to see it, Christ preached the Gospel of the kingdom, so did the Apostles—in other words, the glad tiding of the kingdom of God. There was no Gospel then but the Old, so they did not preach the New Gospel, for they were just making it. Christ had not yet died, and the Apostles at that time did not know that he would die, so they did not preach the death of Christ and call it the kingdom, but now men preach the death and sufferings of Christ, and their church doctrine and call it, preaching the kingdom; but I cannot see the similarity, Christ and the Apostles preached the kingdom of God, and I have many reasons to believe that their preaching was different to the preaching now-a-days. The preaching of, both Christ and the Apostles, was in perfect conformity with the prophesies, as we shall notice hereafter; but before proceeding to the prophets, I wish to review Luke's teaching in the first chapter of the Acts. Speaking of Christ Luke says, 'To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.' There is only one thing spoken of here as important enough to mention, of which Christ was speaking of to his disciples, and that was of the things pertaining to the kingdom. It must be of paramount importance, whatever it might be, church or what-not.

Then Christ 'commanded them (the disciples) that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me.' He did not tell them to wait for the kingdom; but it seems that the Apostles have that idea in their minds, and they asked him, 'Lord wilt thou at this time restore again the kingdom to Israel?' The 'again' in the passage proves what kind of a kingdom the disciples had in their minds; a temporal kingdom, as they once had. If Christ would had it in his mind to give another, or a different kingdom, to what they were thinking of, it would have been a very good time to correct that, just then, but he does not; he simply tells them, 'It is not for you to know the times or the seasons which the Father hath put in his own power;' 'but ye shall receive power after that the Holy Ghost is come'—'power,' not a kingdom, 'and ye shall be witnesses &c, and not Kings nor Priests nor yet a kingdom, but simply 'witnesses' for Christ, and heirs of the kingdom.

(To be continued)

The Reign of Sin.

BY H. P. BRINKWORTH.

'Let not sin therefore reign in your mortal body.' Rom. 5.

We are commanded to not let sin reign in our bodies, and I verily believe brothers and sisters a great many of us are far from being free from this dire evil. As for myself I can say with Paul—sin reigns in me to that extent—the good I would do, I do not, and that I would not do, that I hate, I often do. O, for a dominion over sin in these frail, decaying, mortal bodies of ours; and the question arises, how shall we keep under this body of sin? How bring into subjection? How crucify, and mortify the affections and lusts that within us arise and keep the flesh, the world, and the devil, that hellish Trinity from capturing our poor weak and seemingly undone frames. My brother these things are no idle tales. Look for a moment at the prejudice, the envy, the evil speakings, the lusts of the eye, the pride and abomination before the Lord our God of these natures of ours; uncontrolled by the divine agency of that Spirit which should lead, guide, and direct, control our every thought, word, deed, that all our powers may subserve to the interests of our Master's kingdom, and not the building up of his satanic majesty's power in these I often think (so called) Christian hearts. Brother is it not true we have lost the glory we should have preserved? and can say with the poet:

Well, may thy servants mourn, my God,
The church's desolation,
Once she was all alive to thee,
And thousands were converted;
But now a sad reverse we see,
Her glory is departed.

Her pastors love to live at ease,
They covet wealth and pleasure,
And whilst they seek such things as these,
They bring reproach upon her.
Such worthless objects they pursue
Warmly and undiverted,
The church they lead, and ruin too
Her glory is departed.

But there is a remedy—a balm in Gilead: Will we apply the same? Will we repent and be converted, and strengthen our Brothren? Will we let that root of bitterness, so long since manifest amongst the children of God alone? Will we, my beloved in the Lord consider, well and notice these are the fruits of the lusts of the flesh, and not of the spirit? And will we quit serving Satan in the church, who pays poor wages, and serve him under whom we enlisted when we said we would serve him no longer? Alas! my brethren we have lied in our actions, in our thought and in our deeds, and it becomes us as sinners to confess our sins and pray for one another that we may be healed. The three branches of our once beloved Brotherhood should exercise love, kindness, meekness, temperence or if not they, should say, I am your enemy, I fight, because I am a slave to sin. Let not sin therefore reign in your mortal body, my brother and sisters, is my prayer for Jesus' sake.

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Sponging the Gospel Out of Evangelists.

A well-known evangelist, passing through a great city, had two days to spare. Accordingly he informed some Christian people of the fact, and they arranged work for him and kept him busy with three services one day and four the next. He preached and taught and conducted meetings, and the people fed and feasted and rejoiced in the gospel: but when he came to leave not one soul of them all rich or poor, saint or sinner, gave him one penny for his time, his labor, or his traveling expenses.

In another case an evangelist traveled in going and coming full five hundred miles, to spend two Sundays and most of the intervening week in a great city, where he preached about a dozen times in some half a dozen or more different churches, also in Christian Association meetings and elsewhere received hearty welcomes, and invitations to come again; but among all those churches and Christians not one person gave him a single penny for his family, his expenses, or his labor,

If a man will hire and bind himself to preach statedly and continously to one people, then churches will pay him almost any sum which he may be shrewd enough to bargain for; but if a man will work for God without terms and conditions, he might starve in the streets before they would think to feed him or shelter him.

Who is to blame for this state of things? Every Christian who does not do his own duty in such cases. "Let him that is taught in the word communicate with him that teacheth in all good things." Gal. 6:6. "The laborer is worthy of his hire." 1 Tim. 5:18. "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1 Cor. 9:14. "If we have sown unto you spiritual things is it a great thing if we shall reap your carnal things?" 1 Cor. 9:11.

Now let every Christian who is taught, edified, instructed and blest, under the ministry of a man of God, put his own hand in his pocket and hand over something that will help carry the gospel on to some one else. Let him not wait for others to propose it or do it. Let him not expect that it will be attended to by some one else. Let him not say that he pays his subscription and his pew rent, and can do no more; but let him do his duty to the *very man* who has benefited *him*, and who has spent money and time to do hard work for his benefit.

It is a very easy thing to step up to a man of God and speak to him and say an encouraging word, and leave a mite, or a dollar, or five dollars in his hand, to let him know that you have sympathy with him in his work. And when you do a thing yourself you *know it is done;* but when you trust it to others it may not be done so well, and it may not be done at all.

Many a man of God could tell strange stories of the thoughtlessness—not to say the meanness—of professedly Christian people who have enjoyed the labors of the servants of God, and have been greatly benefited by them, and yet have dishonored Christ by neglecting his servants, and by allowing them to go their ways, uncared for, unfed, unhelped. When the day of judgment comes there will be something besides subscription papers and pew rents and collections to be discussed. The king will say, 'inasmuch as ye *did it not to one of the least of these my brethren, ye did it not to me.*'

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